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Vedic Religion.

For the past thirty years or so, a few Hindus have been holding that India or Bharata Varsha has been in disgrace for want of religious education and that until it is given India will not prosper. Many Europeans have thought that this view is correct. Of late, the Governing authorities in the country felt the same. All these are desirous that something should be done to make the Hindus more religious in the true sense of the word. Whenever some one of these proposed that religious education should be given in the schools the educated as well as the non-educated raised a cry that their religion was in danger. They held that as the Hindus have been divided into innumerable sects, many of which are deadly opposed to one another, nothing could be taught in the school without giving offence to many of the existing sects. The question then arose whether there are not any principles which are acceptable to all these sects and whether they are not some of the fundamental principles of the religion of our Rishis, which may be safely taught in all the schools. I thought that there were such principles and that they were most of the principles of the Vedic Religion. If so, it was thought possible to instruct Hindus in all schools in their own religion. With this view a small catechism was drawn up and in such simple language as to make it fit for introduction in all primary schools. The following is a copy of this catechism :—

1. *Who art thou ?*

I am a soul now enclosed in a material body, and am, in this state, called Rama, Hury, Govinda, Sambasiva, or by some such name.

2. *What is a soul ?*

A spirit being different from matter.

3. *What is matter ?*

A thing which is not sentient.

4. *What is a sentient thing ?*

One that knows that it exists and feels "I am."

5. *Are you sentient ?*

Yes. I am.

6, *Are you alone sentient ?*

No. There are infinite number of such beings, their generic name being the soul.

7. *Is there no other being which is sentient ?*

There is one more sentient being. It is called God.

8. *What is God ?*

It, besides being a sentient being, is only one of the kind. There is no other of the kind. It is omnipotent, all merciful, omnipresent, unknowable, omniscient, the largest, the smallest, undescribable, of Infinite wisdom, of Infinite Truth, of Infinite happiness, All's Father, the Creator of infinite worlds, their true Tutor, the souls' friend, guide and philosopher. God is without cause and is the cause of all. He is possessed of all powers without anything else but himself contributing to His power.

9. *How is it that I and thou cannot see or find or hear him ?*

We cannot see, hear or find him unless he reveals Himself.

10. *Has he revealed Himself at any time ?*

Yes ! He has at diverse times, to many souls, in different parts of the universe, revealed Himself by inspiring several souls, by making His appearance in several shapes, and in material creations.

11. *What are these revelations called ?*

The Word and the Incarnations.

12. *What for has He done so ?*

To lay down laws for the guidance of the souls and for the working of nature : and to demonstrate some of these laws, and for other purposes known to Himself alone.

13. *What is His Word called by us?*

The Vedas.

14. *Are all the Vedas extant ?*

No. Only portions are extant.

15. *Why so ?*

Time, incapacity of souls, and His wish have combined to leave us only portions of them.

16. *Then what we have is incomplete law ?*

No. God is infinite. His word is infinite. Its portions are infinite. Every part of it is complete. What we now have is as complete for us as the whole.

17. *Has this Word been explained to us ?*

Yes. By many of our elders and often by God Himself.

18. *What are these explanations called ?*

They are called the Sutras, Smritis, Itihasa, the Puranas, their Commentaries, and the Custom of our elders. Satisfied consciousness has often been proved to be an interpreter of the word of God, when the aforesaid sources did not fully explain or have differently explained the word of God.

19. *Have all these agreed in all ?*

They have all agreed in the following fundamental principles :—1. There is God ; 2. He is sentient. 3. He is the only one God, having neither an equal nor a Superior. 4. He is the creator of all without himself being created, and as such the Father of all the creatures. 5. All are therefore brethren. 6. Many of His subjects are sinful. 7. He is their only Saviour. 8. They shall be saved.

20. *What is meant by "Sinful"?*

"Sinful" means being convicted of having transgressed His word.

21. *Why have souls transgressed His Law ?*

I cannot tell you this satisfactorily. I believe that it was His wish that they should do so.

22. *Why did He wish so ?*

I cannot say, but He being all merciful could not have wished for any thing for the evil of His children. There must be some design in it for their good although they are now unable to decipher it.

23. *Does the word of God impose any duties upon man ?*

Yes. Two duties : (1) To love and obey God for the sake of simply loving and obeying God, to pray to Him and to look upon Him as the Father of the souls, and (2) to befriend, advise and treat all souls as one would like himself to be treated by them.

24. *Is it any offence to disobey these rules of conduct ?*

Yes. By the neglect of duty towards God, souls become guilty of an attempt to commit suicide. By neglecting the duty towards brethren, souls become guilty of having committed unlawful acts.

25. *Is there any punishment for those whe are guilty of these offences ?*

Yes. God becomes compassionate for the first offence, and for the second, souls are punished and purified by God's tribunals.

26. *Are these punishments eternal ?*

No. The merciful Father punishes none eternally. By punishment the offender becomes purified and rendered once more fit to discharge his prescribed duties in this world. Thus souls undergo transmigrations till they are taken up to their Father. As a father is not revengeful to his wicked or prodigal sons, so is the All's Father not revengeful to any of his sons but finally restores them to their estate, *viz.*, the perfect happiness of the perfect companionship of the Perfect Father.

27. *What is to love God ?*

To have greater affection to God than the greatest affection that one bears to anything he likes most or wishes to have or wishes to keep.

28. *What is to pray to God ?*

To resign oneself entirely to the will of God and say, "Father, Do whatever you wish to do me. Thy will be done."

Very well ; let us all do so pray. Amen

This catechism is no doubt susceptible of improvements and any and all suggestions to improve it will be thankfully received and considered, and such suggestions as may be judged to be not inconsistent with the object of the work will be adopted. It is hoped that this small catechism may be of some use in imparting sound principles of the Vedic Religion, applicable to all the main sects of the Hindus in India.

R. RAGUNATH RAO.

The Indian Review :—The *Arya* is a useful little monthly.

The Kayastha Samachar :—Judging it as a competitor of the Magazines in its own line, the *Arya* seems to us to be excellently conducted on broad and catholic lines.

Kana'da and His Philosophy.

As has been the case with several other Indian eminent thinkers and men of letters, little is known certain or definite of Kanâda beyond what we come across in traditions which are not free from mythical uncertainties. For instance, we read in the Vayupurana a conversation between Brahman and Maheswara. In this conversation Brahman asks Maheswara as to the ages in which Maheswara will appear to men. After mentioning several previous occasions of his appearance, Maheswara says :—

सप्तविंशतिमेप्राप्ते परिवेर्त्ते कमागते ।
जातूकण्र्यो यदा व्यासो भविष्याति तपोधनः ॥
तदाप्यहं भविष्यामि शोमशर्मा द्विजोत्तमः ।
प्रभासतीर्थमासाद्य योगात्मालोंक विश्रुतः ॥
तत्रापि ममतेपुत्रा भविष्यंति तपोधनाः ।
अक्षपादः करुणदञ्च उलूको वत्सएवच ॥

"When the twenty-seventh revolution of the four Yugas will come round and when Vyasa, the son of Jatukarni will live, then I also shall be born a Brahmana, Soma-sarman by name, and shall be engaged in deep meditation, and shall be well known to the world, living at Prabhâsa-tîrtha.

There I shall have those rich in penance, Aksha-pâda, Kanâda, Uluka and Vatsu for my dear disciples."

Now from the foregoing, all we can gather for our present purpose is that Kanâda was a disciple of Soma-sarman, a great thinker, at Prabhâsatîrtha or Prabhasa-kshetra, near Dwaraka in Gujrat, the age being unknown, or at least uncertain. It may well be remembered that Kanâda is also called Kanabhaksha, Kanabhuj, all the three names meaning 'eater of grain,' and Aulukya, the son of Uluka.

"करुणादः छाश्यपः समौ"

Which means 'Kanâda and Kasyapa are the same,' and shows that Kanâda was a descendant of Kasyapa, the illustrious sage. Kanâda, Kanabhaksha and Kanabhuj are rather curious names. It is said that that sage was so called or, as some say, nick-named, because he lived on grains of corn picked up from the streets like a pigeon. On the whole we are quite in the dark as regards the history of this great sage.

Thinking and reasoning on the Western line, however, we come to know that Kanâda lived in the Rationalistic period of the epochs of Ancient India—the period of Sutras and Shad-darsanas, which followed the Epic period—the period of Brahmanas and Upanishads. Thus we are told that Kapila probably lived between 700 and 600 B. C. or thereabout, and founded his Sankhya philosophy—the agnostic system. He was followed by Patanjali, who made an addition to the Sankhya system by founding his Yoga philosophy—which, unlike Sankhya, recognizes God. Then Gautama followed and he lived, we are told, perhaps between 600 and 500 B. C. or thereabout.

He founded Nyaya—the science of Logic. It is after this sage that Kanâda comes and adds his Vaiseshika system or the Atomic philosophy to Nyâya. Thus we are in a position to come to the inference that Kanâda lived sometime after 600 B. C. As Buddha is said to have derived his doctrines from the aforesaid systems of philosophy—though not without modifications; and as the Mimansa and Vedanta systems are said to have been started by the orthodox in apposition to the Vaiseshika and other systems and Buddhism, which were undermining the old faith; and as Hinduism revived between 500 and 600 A. D. under the fostering care of Vikramaditya the Great, we may, without hesitation, say that Kanâda, the preacher of Atomic philosophy lived sometime before 600 A. D. So it is certain that Kanâda lived sometime between 600 B. C. and 600 A. D. Having thus ascertained the farthest possible limits before Christ and after Christ, we may proceed to find out the most probable period, between the two limits, for Kanâda's age. The 600 years after Christ may be overlooked as the most improbable period for Kanâda's age, as that period is rather too far from the time when Gautama, the founder of Nyâya system, lived. We may discard the 400 years before Christ also, as they are posterior to the age of Buddha, whose 'rival' is said to have been Mahavira, the founder of Jainism, 'among' whose followers, 'the Jainas, we find the Atomic theory especially developed'; and 'Jainism had its commencement at about the same time as the religion of Gautama.' Now Buddha was born in 557 B. C. and died in 977 B. C., during which period Atomic philosophy of Kanâda must have been known, which was then adopted and afterwards *developed* by the Jainas. From all this we can infer that Kanâda lived before Buddha died. And we have seen that he lived after 600 B. C., so we can say that he lived between 600 and 477 B. C. Probably Kanâda was a contemporary of both the Gautamas, the founder of Nyâya on one hand and the founder of Buddhism on the other. Here again we fail to know the certain date of Kanâda's age. For what we know has to be inferred from probabilities.

Before we enter into the details of the philosophy of Kanâda, it is well to have a general view of it and note as far as we can the points of difference between it and the philosophy of Gautama.

It is given to all the sentient beings to feel pleasure and pain.

It is also given them to try their best to acquire pleasure and avoid pain.

But man is capable of feeling higher pleasure and higher pain than lower sentient beings. Accordingly it is given him to try to find out a higher means of acquiring pleasure and avoiding pain. Lower beings than man are content with a transitory means while man is satisfied with nothing short of what he considers to be his ideal of a thing. Man will not only avoid a transient pain and will acquire a transient pleasure, but he will have an everlasting absence of pain that he may live in happiness for ever. He will try to find out the root or rather the germ, the cause of pain and then will do his best to find out by what means he can destroy the germ of pain that there may be no occasion for it again, and the soul lives in an everlasting state of happiness. It is to find out this germ and the means of its destruction that all the philosophical enquiries have been started. They have before them the ideal of perfect happiness which is called the Summum Bonum, the Supreme Good, or the Nihśreyasa.

Some say 'do this and you will get freedom from pain,' others say 'do that and you will get salvation.' But Kanâda, having found the cause of Pain to be Ignorance, tells us to dispell the darkness of Ignorance by bringing in the light of the knowledge of truth. It is but natural that it should be so. For, what would be the state of the world if there were no sun or means of light in the night? What great troubles are we saved from by the physical light? Then is it strange that mental light should save us from the bondage of Pain?

Both the worlds Physical and Spiritual are the works of the same Author—consequently they are governed by the same principles of law, though we call those principles by different names.

And we ourselves use physical terminology for spiritual objects without confounding ourselves and others. Take, for instance the words, light, darkness, attraction, hardness, etc., and see in what different senses they are used. We call them metaphor. Yes, 'metaphor' it is for us, the authors of 'words' (pada)—who observe the physical nature and care not to look into 'objects' (artha). It is a principle underlying which binds the physical and the spiritual, the 'pada' and the 'artha.' Hence the idea of the spiritual from the physical! There is a uniformity between the two worlds. So, says Kanâda, bring in the light of knowledge to see where the serpent of Pain lies. By knowledge is not meant the knowledge of 'pada' (words)—which is but the wick steeped in oil but without the flame of the knowledge of objects (artha).

By knowledge is meant the knowledge of 'objects denoted by words,—the knowledge of 'padârthas.' But in order to light the lamp of Knowledge the fire of merit (Dharma) is required. As we cannot obtain the light without the aid of the pre-existent fire so we cannot obtain the Knowledge of 'padárthas' without the aid of merit or 'dharma' acquired before hand. The sage himself says—

धर्मविशेषप्रसूताद् द्रव्यगुणकर्मसमान्याविशेषसमवा-
यानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निश्रेयसम्

(अ ० २ आ ० २ सू ० ४)

The Nibs'eryasa (or the Supreme Good) results from the knowledge of the essence of the padârthas (or the Categories), *viz.*, Substance, Quality, Action, Generality, Particularity and Cohesion, (the knowledge) consisting in (that of their) similarity and dissimilarity and being caused by particular merit.

By 'Tathva' or essence is meant the true nature of a thing, its 'being what it is.' All the 'padârthas' or objects of investigation are here distributed into six classes, which are technically called 'categories.' The categories are so called because we can denominate all the individuals connoted by or included in them by the same name.

Thus:—

In Category I, 'Drovya' or Substance is included—(1) Earth, (2) Water, (3) Light, (4) Air, (5) Ether (A'kâs'a), (6) Time, (7) Space, (8) Soul, (9) Manas (the Internal Organ), each of which is called a 'Drovya' or Substance.

In Category II, 'Guna' or Quality is included—(1) Color, (2) Taste, (3) Smell, (4) Touch, (5) Number, (6) Extension, (7) Individuality, (8) Conjunction, (9) Disjunction, (10) Priority, (11) Posteriority, (12) Intellect, (13) Pleasure, (14) Pain, (15) Desire, (16) Aversion, (17) Volition, and others well known, each of which is called a 'Guna' or Quality.

In Category III, 'Karma' or Action is included—(1) Upward-Motion, (2) Downward-Motion, (3) Contraction, (4) Expansion and (5) Going, each of which is called a 'Karma' or Action.

In Category IV, 'Sâmânya' or Generality is included—(1) Highest Generality or Genus and

(2) Lower Generalities or Species, each of which wider and narrower communities, is called a 'Sâmânya' or Generality.

In Category V, *Viśesha* or Particularity is included, Ultimate or Simple Oneness, which belongs only to eternal substances, namely, (1) *Atoms* (of earth, water, air, and light), (2) Ether, (3) Time, (4) Space, (5) and (6) Manas. This Oneness, which is simple, should be distinguished from the Individuality, under the category of quality which is an aggregate. Ultimate or Simple Onenesses are *numberless* and each of them is called a '*Viśesha*.'

In Category VI, 'S'amavâya' or Cohesion is included, Intimate Connection between two or more things which cannot both or all exist after separation. Such an Intimate Connection belongs to a part and the whole, threads and cloth, and the like. Each of such connections is called a 'Samavâya' or cohesion, which should be distinguished from a mere conjunction or contact.

A seventh Category, Non-existence, was also added later, which let not detain us.

It is, then, from the knowledge of these 'Padârthas' or objects that the Highest Good results. This knowledge consists in the knowledge of their essence and of their distinguishing property and those qualities which are common to them and others, or of similarity and dissimilarity between two or more objects. But this knowledge cannot be obtained without the aid of merit or 'Dharma,' calculated efficient to bring about such knowledge. This merit must be acquired by doing good acts and winning the favour of God beforehand.

This is what Kanâda teaches. He shows us the nature of things by comparison, analysis, etc.

His system is called Vais'eshika or Atomic because it lays particular stress upon the 'Vis'eshas,' which reside in the atoms of earth, water, light, air, and in ether, time, space, soul and Manas, as we have already seen. The principle on which Kanâda's system, as regards the origin of the material world, is based, is this that all the material substances are aggregates of atoms, which atoms are eternal and imperishable, the aggregates alone being destructible by the separation of the component atoms. Hence it is called the Atomic philosophy also. The atoms act and re-act by a force or law which is rather unknown (Adrishta).

What has hitherto been said may go well to show that the Vais'eshika system is rather a treatise on Physics, which deals with laws of matter and force, of combination and disintegration. So far it is Physical science. So far, however, as it treats of the Soul and the Manas (Internal Organ) it is Psychology and so far as it treats of Intellections (Buddhi) it is Logic. It is a supplement to the Nya'ya (Logic) of Gautama, the Aristotle of India, and that in the same way as Yoga is a supplement to Sânkhya. Kanâda adds thoughts on matter to Nyâya as Patanjali adds thoughts on God to Sânkhya. Vais'eshika is original only so far as it emphatically treats of matter and its laws. It differs from Nyâya in the arrangements of the subjects of Inquiry also. It recognizes only six (or seven) Categories while Nyâya recognizes sixteen.

"Neither of the schools," however, says Professor Weber, "restricts itself to Logic alone; each embraces, rather, a complete philosophical system, built up, however, upon a purely dialectical method. But as yet little has been done to elucidate the point of difference between the two in this regard. The origin of the world is in both derived from *atoms*, which combine by the *will* of an arranging Power." But opinions differ with regard to 'the *will* of an arranging Power.' Again, to quote the same author, "Which of the two is the older is still uncertain. The circumstance that the doctrines of the Vais'eshikas are frequently the subject of refutation in the Vedânta Sutras—whereas Gautama's teaching is nowhere noticed, either in the text or in the commentaries upon it, as stated by Colebrooke (i. 325),—tells a priori in favour of the higher antiquity of the former (Vaiśeshika); but whether the author of Vedânta had these 'doctrines of Kanâda before him in their systematised form, as has recently been assumed, is a point still requiring investigation." Here again opinions differ as is shown by the very extract. Though opinions differ, as they must as yet, in particulars of the subject matter and the age of the Nyâya and the Vaiśeshika systems, yet there is a perfect concensus of opinion with regard to their general phases and their age.

This is but a superficial sketch of the philosophy of Kanâda. We may enter into further details later on.

VIHA'RI' DA'SA.

Vasishtha Va'k.—Go on through your life unfettered by the bonds of desire, and join in all the outward acts of life with an unaltered evenness of your mind under all circumstances.

The Theosophist:—The *Arya* is one of the brightest of our Indian Magazines.

The Madras Mail:—The *Arya* is an excellent little monthly.

The Buddhist (Ceylon):—The *Arya* contains many interesting articles.

Traces of 'the Castes' in the Yajur Veda.

In our last paper we found the existence of the caste-system recognised in each and every Ashtaka of the Rig-Veda. Similarly in the Yajur Veda, there are numerous references to the different castes in each of the seven Kândas. There are various passages in this Veda where the words Brahmana, Kshatriya, Vaisya and Sudra, severally occur, but I shall cite here, only some of those where any two or more of the words occur together so that there may be no mistake in the fact that they refer to the Castes and the Castes only. These texts from the Yajur Veda, cannot, as a general rule, be twisted or tortured in any way. A careful perusal of the Samhita itself makes the meaning very clear and the most learned commentary of Sayana makes it clearer still and the task easier. Just as I did for the Rig Veda, so I shall give here from this Veda also one or two only of the numerous references to the Castes found in each Kânda, quoting as usual the texts in full, besides giving an English rendering in accordance with Sâyana's commentary. To begin with, we have.

1. महतेक्षत्राय महत आधिपत्याय महतेजानराज्यायैषवे।
भरताराजासेामोऽस्माकं ब्राह्मणानांराजा॥ YV1-8-10

"O, Savita! Favour the Yajamâna with high *Kshatriya kula*, with superior power, and with wide empire. O, wealthy men, *Kshatriyas*, *Vaisyas*, etc! This Yajamâna is your king and Soma is the king of us, *Brahmins*."

Thus, in the very first Kânda, we meet with a reference to the first two castes, while the commentary refers to the third also.

The next Yajus we have to examine is from the 2nd kânda.

2. आग्नेयोवैब्राह्मणः सौम्योराजन्यः ॥ Y. V. 2-1-2.

Sâyana's Commentary.

अत्रात्यन्तप्रसिद्धार्थभेदादाग्नेयशब्दोनब्राह्मणस्यनामधेयं नाप्याग्निदेवतारूपोगुणोविधीयते। आग्नेयंसूक्तं आग्नेयंहविःइत्येवंदेवतातद्धितस्याहविर्विषयत्वात्। नहिसूक्तंब्राह्मणः सूक्तं नापि हविः, अतः संबन्धवाचितद्धितान्ते नाग्नेयशब्देन ब्राह्मणः स्तूयते। यद्यपि ब्राह्मणेनाग्निसंबन्धः तथाप्याग्निसंबन्धो मुखजन्यत्वगुणोब्राह्मणेविद्यदे, तथाचाग्निब्राह्मणयो र्मुखजन्यत्वं कस्मिंश्चिदर्थवादे समाम्नायते।... सोमस्यराजत्वेन व्यवहारत् राजन्यः सौम्यः।

When rendered into English the passage means.

"The *Brahmin* is related to Agni and the *Kshatriya* to Soma."

The word *Agnêya* आग्नेय is used here to mean अग्निसंबन्धि *of the relation of Agni* and not Sukta or Havi हविः according to the rule देवतातद्धितस्य सूक्तहविर्विषय: The Sambandha or relation between Agni and Brahmin is detailed in the text which we shall later on extract from the seventh Kânda. Both are there said to have come from the face of Prajâpati.

I shall cite one more text from the second Kânda where mention is made of all the four castes.

3. त्रीँस्तृचाननुब्रूयाद्राजन्यस्य त्रयोंवाअन्ये राजन्यात्पुरुषा ब्राह्मणोवैश्यः शूद्रस्तानेवास्मा अनुकान्करोति॥
Y. V. 2-5-10.

"He makes the three other orders Viz., *Brahmins, Vaisyas and Sudras* favourable to the *Râjanyas or Kshatriyas* by repeating thrice the Trichas."

Proceeding further, we have

4. ब्रह्मणस्यत्वाक्षत्रस्यच ओजसेजुहोमि ॥ Y. V. 3-3-1

"I offer this oblation to thee to obtain the Ojas or strength of both *the Brahmins and the Kshatriyas*."

5. अस्मिन्ब्रह्मन्नस्मिन्क्षत्रे स्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मन्नस्यांदेवहूत्यां ॥ Y. V. 3-4-5.

In the Brahmin caste, in the Kshatriya caste, in the blessings (which result in cows, subjects etc) in importance, in this the present Karma or work and in calling the Devas, in all these matters help me, protect me.

In this and in the previous passage, we have clear mention of the first two castes, *i.e.*, the Brahmins and the Kshatriyas.

I extract one more text from the third Kânda and this text is to be found also in the Rig Veda, Seventh Ashtaka, Fourth Adhyáya, Seventh Varga.

6. ब्रह्मादेवानां पदवीः कवीनामृषिर्विप्राणां महिषोमृगाणां श्येनोगृध्राणां स्वधितिर्वनानां सोमः पवित्रमत्येतिरेभन्
Y. V. 3-4.

Here the phrase ऋषिर्विप्राणां Rishirviprânâm is noteworthy as proving the fact that the Rishis were not the people, but formed only a class of them. Sâyana says

विप्राणां मध्येऋषिः अनुष्ठानसामर्थ्येनातीन्द्रियवस्तुद्रष्टाश्रेष्टः ॥

Bhatta Bhaskara also similarly construes the passage. Hence this Rik clearly indicates that only those of the people who were Mantradrashtas or seers of Mantras were called

Rishis and they were considered as superior to the ordinary Brahmins.

We now pass on to the fourth Kanda.

7. यत्रोषधय: संगच्छन्तेराजान: समितािवव
विप्र: सउच्यतेभिषग्रक्षोहामविचातन:॥ Y.V.4-2-7.

This passage is to be found in the Rig Veda, also and there we have quoted this already.

In the same Kânda we have

8. सꣳशितंमेब्रह्मसꣳशितंवीर्यंबलं सꣳशतंक्षॅत्र जिष्णय-
स्याहमस्मिपुरोहित: ॥ 5-1-10-11.

The Kalpa here is

संशितमेब्रह्मउदेषांबाहूअतिरमित्युत्तमेयजमानं वाचयन्
तूष्णीमौदुम्बर्यौ समिदावादधाति ॥

The Purohita or the Brahmin priest causes the Yajamana to utter these Mantras and himself silently places two Samiths or sticks of Udumbara wood in the fire.

The meaning of the passage is

मेमदीयंब्रह्म ब्राह्मण्यंसंशितं सम्यक्तीक्ष्णीकृतं, तथा वीर्यं इन्द्रियशक्ति: वलं शरीरशक्ति: तदुभयंसंशितं संयक् स्वकार्यक्ष्मं, तथा यस्य क्षत्रस्यराज्ञ: अहंपुरोहित: अस्मि मेमदीयं ततक्षत्रे जिष्णु जयशीलं यथाभवति, तथासंशि तमस्तु इतिशेष: ॥

Thus we find here a clear reference to the Kshatriya king who performs a sacrifice and to the Brahmin priest who conducts the rituals.

The Brahmana for this Mantra is to be found in the fifth Kânda.

9. सꣳशितंमेब्रह्मोदेषां बाहूअतिरमित्युत्तमे औदुम्बरोवा
चयाति ब्रह्मणैवक्षत्रꣳसंशत्यतिक्षत्रेणब्रह्मतस्मा द्ब्राह्म-
णोराजन्यवानत्यन्यं राजन्यं... Y.V. 5-1-10.

It is only by a Brahmin priest, that a king is made to strictly observe his duties and only under the protecting care of a king that a Brahmin is able to perform his duties well. Hence it is that a Brahmin protected by a king surpasses another not so protected. Similarly a king who has got with him a Brahmin to advise him on his duties is superior to another not so coupled.

In the Fifth Kânda the Brahmins and the Kshatriyas are grouped together respectively with the Gâyatri and the Trishtubh metres. For instance,

गायत्रीभिर्ब्राह्मणस्यगायत्रोहिब्राह्मणात्रिष्टुग्भी राजन्यस्य त्रैष्टुभोहिराजन्य: ॥ Y. V. 5-1 4.

Again,

11. गायत्रियाब्राह्मणस्यगायत्रोहिब्राह्मण: त्रिष्टुभाराजन्य
स्यत्रैष्टु भोहिराजन्य: ॥ Y. V. 5-2-4.

This grouping together of the Brahmin and the Gâyatri metre and the Kshatriya and the Trishtubh metre is owing to the fact that their origin is the same. The Brahmin and the Gâyatri both came from the mouth; the Kshatriya and the Trishtubh both originated from the arms. A detailed account of this origin is to be found in the following extract from the seventh Kânda.

This is a long passage giving the same account of the origin of the four castes as the Purusha Sukta. Though long, I hope to be forgiven for quoting it here in full.

समुखतस्त्रिवृतं निरमिमीत । तमग्निर्देवतान्वसृजत- गायत्रीछन्दोरथन्तरꣳसामब्राह्मणोमनुष्याणां अज: पशूनां तस्मात्तेमुख्यामुखतोह्यसृज्यन्तौरसो बाहुभ्यांपञ्चदशं निरमिमीत तमिन्द्रोदेवतान्वसृज्यतत्रिष्टुप्छन्दो बृहत्साम राजन्यो मनुष्याणां अवि: पशूनां तस्मात्ते वीर्यावन्तोवी- र्याध्यसृज्यन्त । मध्यत: सप्तदशं निरमिमीत तं विश्वेदेवा देवता अन्वसृज्यन्तजगतीवैरूपꣳसामवैश्यो मनुष्याणां गाव: पशूनां तस्मात्त आद्या अन्न धानाध्यसृज्यन्त । त स्माद्भूयाꣳसोन्येभ्योभूयिष्ठाहिदेवता अन्वसृज्यन्त। पत्तए- कविꣳशंनिरमिमीत तमनुष्टुप्छन्दोऽन्वसृ ज्यतवैराजꣳसाम शूद्रोमनुष्याणामश्व:पशूनांतस्मात्तौभूत सङ्क्रामिणाअश्वश्चशू द्रश्चतस्मात्शूद्रो यज्ञेनावक्लृप्तो नहिदेवतान्वसृज्यन्त । त- स्मात्पादा वुपजीवन्त: । पत्तोह्यसृज्येतां ॥

When translated, this passage would mean:— Prajâpati desired, "May I propogate. He formed the Trivrit Stoma from his mouth. After it, were produced the diety Agni, the metre Gâyatri the Saman (called) Rathanthara, of men *the Brahmin*, of beasts the goats. Hence they are the chief (Mukhyâh) because they were created from the mouth (Mukhatah). From (his) breast, from (his) arms, he formed the Panchadasa Stoma. After it, were created the God Indra, the Trishtubh metre, the Saman called Brihat, of men *the Râjanya*, of beasts the sheep. Hence they are vigorous, because they were created from vigour. From (his) middle he formed the Saptadasa Stoma. After it, were created the gods called the Viswêdevas, the Jagati metre, the Sâman called Vairupa, of men *the Vaisyas* and of beasts the kine. Hence they are to be enjoyed, because they were created from the receptacle of food. Wherefore they are more numerous than others, for the most numerous dieties were created after (the Saptadasa). From his foot he created the Ekavimsa Stoma. After it, were created the

Anushtubh metre, the Sâman (called) Vairâja, of men *the Sudra*, of beasts the horse. Hence these two, both the horse and the Sudra are servers of other creatures. Hence (too) the Sudra is incapacitated for sacrifice, because no dieties were created (with him) after (the Ekavimsa). Hence (too) these two subsist by their feet, for they were created from the foot.

In this passage we find a clear, distinct mention of all the four castes and also the same account of their origin as is given in the "interpolated" (!) Purusha Sukta. We further find that the duty of the Sudra is to live by serving the other three castes.

Owing to the continuity of the subject matter we have passed on from the fifth to the seventh Kânda leaving off in the middle the sixth, which also contains numerous references to the castes. I shall cite one text from the Sixth Kânda and finish with the satisfaction of having quoted authorities from all the seven Kândas of the Krishna Yajur Veda.

यवागूराजन्यस्यव्रतं क्रूरेववैयवागू: कर इवराजन्योवज्र स्यरूपंसमृध्या आमिक्षा वैश्यस्य पाकयज्ञस्यरूपं पृष्टवै पयो ब्राह्मणस्यतेजोवै ब्राह्मणस्तेज: पयस्तेजसैवतेज: पय आत्मन्धत्ते ॥

Thus we see that the Samhita portions of both the Rig and the Yajur Vedas fully prove the existence of the caste-system during their periods. Professor Weber and others fully admit that the Yojur Veda clearly recognises the existence of the castes. In the Rig Veda also Professor Weber finds in various places traces of the castes but he attributes all such texts to a later origin. Very convenient theory indeed! this theory of interpolation!! As Swami Vivekananda says, Anything which these scholars do not like should be an interpolation! It is really difficult to argue with such people. In our next paper we pass on to the Brâhmana portion of the Vedas.

T. K. BALASUBRAHMANYAM.

The Krithica Deepam

OR

THE SACRED LIGHTS OF KRITHICA: ITS TRADITIONAL ORIGIN.

Tradition is the most trustworthy advertisement and the wisest advice.—*Augustine Birrell.*

It was a lovely night. Siva and Parvati were returning after their usual excursion among the beautiful wilds of Mount Kailas. The pleasure-gardens were thronged with the Gods and the Goddesses, where mirth and merriment of a sacred character prevailed with great enthusiasm. The Gandharvas and the Kinnaras were singing sweet music in praise of Siva and Vishnu, and Narada, the celestial bard, with his musical lyre, was cheered by the whole audience; while Rishis and saints were performing their evening ablutions, which had to be finished before the return of God Siva, in their Ashramams situated on the banks of the charming river Sindhu or Indus, which rises on the Western Slopes of Mount Kailas. The glory of the moon-lit night entranced the beauty of the scene and Mount Kailas with its beautiful and picturesque environments, being lit up with the cool and pleasant lunar light, presented to the spectator a really admirable sight unequalled and unparalleled in any land of the mortals. The cool breeze carrying with it the sweet fragrance of the lovely flowers growing on the slopes of the Mount, was gently blowing upon the tall and gigantic trees on the banks of the sacred tank. The white marble stairs leading to the waters of the tank shone by the brilliant moon-light and tempted every pedestrian to resort to the tank and refresh himself in one of the mandaps which adorned the banks of the tank. To this temptation Siva readily yielded. Siva asked Parvati if she would like to enjoy with him the splendour of the moon-light and she acquiescing, he entered one of the mandaps. The mandaps on the banks of the tank were not only lit up with the natural light, but also artificial lights shone through every nook and corner of the sacred precincts.

It so happened that one of the lamps in the mandap to which God Siva had resorted was burning with a dim and faint light instead of emitting forth a sparkling and radiant one. A rat, who had taken his abode there, animated by a reverential awe towards the Honoured Presence, and fearing that the light would soon fade away, slowly kindled the flame with his mouth. Siva, the good-hearted, who was all the while watching the actions of the rat, was very much pleased with the *Bakti* of that little creature and conferred a boon upon the rat to the effect that it should be born on the earth as a *Danava* sharing all the wealth and happiness of this globe. The boon pronounced, the rat soon left its form by the Grace of Lord Siva and was born in the family of a powerful dynasty, whose kings were renowned for their charity and benevolence.

The day on which the child was born was marked by the peculiar brilliancy of the sky and the coolness of the atmosphere. The invigo-

rating rays of the sun, though severe, were exceptionally agreeable and delightful to the world. The birds sang and poured forth their rapturous melodies and the beasts played about joyously, forgetting their past, natural animosity. The ever-green trees, with their flowers of sweet fragrance hanging from their branches, appeared like angels showering the celestial flowers upon God Vishnu. The lakes and ponds, rivers and streams, with their red lotuses and white lilies lifted above the surface of the water, seemed to pay homage to the new-born king. The cheerful movements of the humming bees, the moths of variegated hues, the creeping worms, the busy ants, and the lanky cobras, all gave full hopes of the future seeds of prosperity, about to be sown among the world.

The royal child was named Bali with the full sanction of the elder kings and the family priests. The offspring soon passed the stage of childhood and now grew up to the form of a beautiful youth. But as *Karma* would have it his father had died when he was young, and now he was installed as king on the throne. He conquered all the neighbouring kings and annexed the territories of the fallen ones. He now performed the Aswamédha sacrifice as all powerful kings were wont to do, and assumed the name of Mahabali Chakravarti. He rivalled even Kubéra in his riches and became more valiant and mighty than God Indra. Overcome by excessive pride and haughtiness, he began to disregard even the celestials. He even forgot the gratitude he should naturally feel towards Siva for having given him the Danava form. One day, the king, Mahabali, finding that he had neglected the worship of his patron Siva, for a long time, announced his intention of visiting the grand temple of Siva and of making expiation for his past sin. Accordingly, the temple was well illumined with various kinds of lights, and festoons and wreaths were hung on the temple gates to welcome the king. The king, at the prescribed auspicious time, entered the portals of the temple, followed by his train of attendants. He offered his prayers, before the sacred deity and was blessed in turn by the temple priest with the Lord's Prasadam. He then made a *Pradakshana* (going round the temple) with his family *Purohits* reciting hymns from Upanishads and Vedas; when he had nearly finished it, he halted at the Dwajastambha, to make obeisance to Lord Nandhi. Then suddenly a drop of burning oil fell from a blazing lamp, which was placed on the top of the Dwajastambha, upon the delicate and soft body of the king. Unable to endure the pain and anguish, the king fell down upon the pavement unconscious and was removed to his palace, with his face and hands scalded by the oil drop. There he suffered for a long time and despite the efforts of clever and skilful doctors he could not obtain relief from the painful effects of the burn.

One day, when he was in his bed fast asleep, God Siva took pity on him and appeared before him in his dream and said to him, "Oh king, thou art a sinner in the eyes of Gods and they deemed it right that proper punishment should be meted out to you. Hence it was that you suffered this cruel fate and your own pride has been the cause of your ruin and destruction."

"From this day forward, if you undertake to light all the temples with ghee and aromatic oils, all your wounds will be instantaneously cured and getting relief you will attain to salvation or Saynjyapadam." Thus advising him, God Siva soon disappeared leaving the king in utter wonderment. The joy of the king on receiving the Lord's words, knew no bounds. He ordered that all the temples in his kingdom, under his general supervision, should be illuminated with ever-burning lights; and not only these, but even the dark caverns, cave-temples, and jungles of dense foliage shone with the brilliant sacred lights. Thus for many years the divine worship went on and one day God Siva, pleased with his servant's devotion and reverence towards the Almighty, appeared in his real and eternal form before the astonished king, and conferred upon him celestial blessings and granted him Sayujyapadavi. This was on the day when the Krithica star was in its ascendency, in the lunar half of the month of Kárthika. Even the Gods, who had followed Siva to see him assuming the form of Adipurusha, were awe-struck by the radiant effulgence of Siva, and began to offer prayers for the subsiding of the powerful light and its extraordinary heat. From that day forward, the devotion of Mahabali, has become a watchword with all the Hindu families.

Hence it has been the prevailing custom to light all the temples with lamps and bonfires on the Kirthica day of the lunar half of the month of Kárthika, in honor of Lord Siva who appeared in the form of eternal effulgence to give salvation to the powerful Mahabali. Hence it is said in the Agamas and Puranas that Lord Siva should be invoked by means of sacred fires, which should be consecrated in the evening twilight of the Barani day, preceding the Krithica day, and the sacred fires should be placed in the presence of Siva, with due form of worship. Then a huge pillar either of bamboo or

palmyra, is posted in a certain locality between the temple and the Indra's quarter (East) *i.e.*, in the *Brahmasthana*. The pole is called *Deepadhandam* or pillar of light. This pole should be as high as the tower of the Garbagriha or at least reach the bottom of the Gopuram. Round this post a bower should be erected with palmyra leaves. On the Krithica day in the lunar half of the month of Kârthika, Lord Siva is brought out in procession round the temple with all solemnity and sanctity and the devotional worship generally begins in the presence of the hut with the pillar of fire placed in the midst. Then the holy fire which has been hitherto burning in the temple inside, is placed upon the pillar and the hut is set fire to, amidst the great fervour and enthusiasm of the devotees. When the leaves are nearly burnt, the pole is cut down and the devotees besmear their bodies with the ashes.

The blazing fire represents the radiant and effulgent form of Siva and those who worship the fire will reap eternal fruits of happiness in the two worlds. This festival is celebrated in the mountain regions on the Nakshatra day and in places, adjoining the sea on the Pournami Day. This is the traditional account current among the religious and orthodox folk, but a peculiar story is related with regard to the origin of the festival at Tiruvannamalai. It is briefly as follows. Once there ensued a fight between Brahma and Vishnu. In order to bring about a reconciliation between the celestial rivals, God Siva, took the form of a burning mountain and stood between the antagonists. When they saw Siva the terrific, they became friends and Siva then assumed the form of a small hill. Brahma and Vishnu gladly worshipped him and prayed to him that he might make his appearance eternal, on the summit of the small hill. Siva accordingly granted their request and disappeared. Hence it has been ordained by wise men of old, that those who worship Siva in the form prescribed above, will enjoy eternal fruits of blessings which will always be showered upon them by the celestials. So sang the Devas :—

Year after year upon this hill,
To him an effulgence we light,
He who than thousand Suns more bright
This Universe with peace doth fill.
Ye mighty kings who rule the land,
Come to witness that sacred light,
That burns before the holy height ;
Take blessings from that Divine Hand.
Ye saints, who lead e'er thoughtful life,
Come to this hill and hymn his praise
In loudest and in sweetest lays ;
He will help you in the world's long strife.
And ye in the lordly halls that live,
And ye that live in humblest homes,
Ye know not when the Hour comes,
Worship the fire and He will give
All what ye ask ; and gods among
Ye all shall taste of Heaven's delight,
Ye who worship that sacred light,
And your children's children prosper long.

C. H. KODANDARAMA SASTRI,

The Small-Pox Goddess.

(*Continued from page* 123).

Tradition has it that the small-pox patient should on no account be allowed to travel, for *Mahamayi* will little brook any default on the part of her conscript in that direction. And mention must also be made of the widespread belief that there could be no worse crime under the Sun, putting an affront upon the Goddess' legislation, than the patient's shifting to his bride's house. The fate of the sufferer will then be almost sealed, and the virulence and magnitude of the attack will pass conception. But, according to some high priests of demonolatry, who might outdo Jesuits in casuistry and hair-splitting explanations, the degree of penalty will lessen with individual circumstances of extenuation. Thus, differences are contemplated between the patient who repaired to the residence of his spouse of his own free will, and the patient who was removed to his bride's house without his consciousness or will, by his friends or relations, between the sufferer who was tarrying at his father-in-law's residence when casually overtaken by the disease, and the sufferer who reached his father-in-law's house after the symptoms were once patent upon his body.

We may presume for the sake of our present account that the patient has not transgressed any of the recognised enactments of *Mâri*. At the point we have now reached, the stage of unconscious raving will certainly have passed away. The stage that succeeds it is far worse. Consciousness has become thoroughly restored only to make him doubly alive to the inflammatory pain all over his body. As has been already pointed out, he cannot rest easily in any posture. Even the calls of nature can never be attended to without the assistance of somebody. The midnight hours become the most painful and dreary. The company of relations and friends which was perhaps, in a measure, a source of

diversion during the day, is refused to him then. Thus, the solitude of the midnight added on to his natural sleeplessness, harrows him, giving him ample leisure to fume over his mordant pain. In a few days, the pain lessens, although, an unexpected sensation of unbearable itch is ushered in step by step. The remedies usually employed, to allay it have already dwelt upon at sufficient length. Suffice it to say here, that when the itch is at its climax, a stage from which the small-pox sufferer can reasonably look forward to certain recovery, he loses control over himself, and scratches his body, especially the face, so heartily, that nothing short of bleeding happens in many instances. The pittings which are so conspicuous a feature in small-pox-stricken people are due to inordinate scratching under such tempting odds. As a mechanical preventive against the disfiguring scratches, the patient's hands are now and then muffled with pads of rags. In the face of such precautions, it is not uncommon to find patients emerging out of the attack, woefully pockpitten. Again, on those pustules that have been scratched to a bad depth, and which might turn out thereby fresh seats of inflammation and irritation, it is usual to apply as a medicament tender *neem* leaves brayed to a pulp. But, whether this method of treating is altogether free from objection according to the healing art of the West, this is not the place for us to discuss As the belief goes, no better doctoring could be devised under the circumstances to assist the patient, looking to the fact that he is, for all intents and purposes, entirely at the Mercy of *Mâri.*

By degrees, the feeling of itch gets more and more tolerable, and the patient's appetite, which was hitherto at a low ebb, improves fairly. The fat vesicles have in the meantime shrunk in size and are at next-door to "withering." The patient is also able to divert himself by conversation with his visitors, and that after all life is worth living. Such signs lead his relations to conclude that the time has come when they might think of the necessary post-clinical "bath." All the old matrons in the street are specially invited to pronounce their opinion whether the sufferer is fit for the "bath," or it should be put off till after sometime. If they should concur in believing that the day has come, a day for the "bath" is appointed, and a thanksgiving prayer is offered to *Mâri* seeking submissively her leave for the intended "bath."

We must note, in passing, that the Tamil-speaking people of Southern India recognise various types of small-pox, differentiating them by the duration of the invasion, the acuteness of the suffering, and the form and the quantity of the pustules. One form is known in Tamil as "*Panai-Yêri*" (Palm-climber), another, "*Manal-Vâri*" (Sand-heaper), and so on. The former is so designated from the circumstance that the pustules first develop from the foot up, then shivel from the head down, again fatten from the foot forwards, and so on in succession. This rhythmic rising and falling in the size of the vesicles from 'toe to top' and *vice versa*, have probably suggested to the people's mind the idea of the 'Palm-climber' or the proverbial toddy-drawer or *Shânân*. A similar explanation would apply to the *Manal-vâri* type. In this case, the pustules are comparatively small, but very numerous, so much so, the collection resembles a heap of large grains of sand dashed on the body. Other types are not wanting in which the vesicles are arranged in the form of a bunch of grapes or run into one another so as to become large-sized pustules enclosing enormous purulent matter. These are known to both Hindus and Europeans, who have devised names for them in conformity with the genius of their respective languages. For instance, the meaning of the apposite English word *Corymbose* as applied to a type of small-pox will be patent to every well-informed student of the tongue.

No doubt, the main event paving the way for the patient's post-clinical "bath" is the shrinking of the pustules from head to foot, In fact, even if the shrinking should have proceeded only so far down as the chest, the people are satisfied and are not afraid of voting for the patient's "bath." As the "bath" is peculiar in many ways, we must linger awhile here to make out the interesting features under this item.

By the day of the "bath," our patient will have hardly attained to that level of health which could impart to him strength sufficient to move about or which could enable him to sit on his hams. He is lifted bodily, therefore, by his nursing relations and gently placed in the "court-yard", where his bathing usually takes place. One or two members hold him in a squatting attitude, when the delightfully warm water is drizzling on his head. The water that is thus used should have been moderately heated with plenty of *neem* leaves and chopped slices of saffron. Some grains of *ómam* (country-wort) are also pounded and put into it. Thus, when it is in a fit condition to be used for the bath, it will be a sort of weak decoction of *neem* leaves and saffron, flavoured

also with *ómam*. This bathing lotion, if we may so style it, is believed to be prepared from a special *recipe* given by *Mâri*, in her overflowing mercy for her wretched children on earth. It is quite probable that the bath has also some antiseptic properties. Nine or ten average-sized pitchers of the water, so carefully prepared, are gently poured on the body of the patient, the withered pustules being softly rubbed in the meanwhile with a tender bunch of *neem* leaves by a special woman that attends to the work. At the close of the bath, his body is cautiously wiped from head to foot by means of soft, thread-bare rags, cushion-like to touch, by women who are supposed to be skilled in the business. The moisture on the body is thus taken away with hardly any trouble to the patient, who is, next, taken to a roomy spot in the house and left to recline at full length. He is then supplied with meal prepared in strict accordance with the rules of regimen prescribed for the present stage, about which we shall have occasion to speak presently.

V. V. RAMANAN.

(*To be continued*).

What is 'Sin'?

*Pâpa the Sanskrit word for sin has a very wide significance and includes all prohibited acts. That from which the soul ought to be saved is called *pâpa*.

According to Amara Simha the famous Sanskrit Lexicographer the following are its synonyms : *viz.*, 1 Adharma, 2 Duradrishta, 3 Panka, 4 Pâpma, 5 Kilbisha, 6 Kalmasha, 7 Kalusha, 8 Vrijina, 9 Enas, 10 Agha, 11 Amhas, 12 Durita and 13 Dushkrita when we scrutinise the meaning of each and every one of these synonyms we will plainly see the reason why the ancient sages have given us a very elaborate classification of sins or prohibited acts which are capable of binding down the human soul to matter.

Let us see what each word means in order to understand the significance of the ancient Hindu classification of sins :

1. *Adharma* means unrighteousness, injustice, irreligion, guilt, &c.
2. *Duradrishta* means unforseen danger or calamity, anything bad which is beyond the reach of observation or conscience ; demerit attaching to a man's conduct in any state of existence, past, present, or future, &c.
3. *Panka* : means, dirt, &c., a quagmire, moral impurity, &c.
4. *Pâpma* : unhappiness, evil plight, &c.
5. *Kilbisha* : offence, guilt, injustice, injury, disease, sickness, &c.
6. *Kalmasha* : stain, darkness, a division of the infernal regions, &c.
7. *Kalusha* : turbid, foul, unclean, dark, hoarse, without brilliancy, lazy, idle, &c.
8. *Vrijina* : wrong tracts, following evil courses, anything crooked or to be avoided, vice, wickedness, distress, misery, affliction.
9. *Enas* : mischief, crime, curse, unhappiness, offence, fault, censure, blame.
10. *Agha* : going wrong, mishap, misdeed, passion, impurity, pain, suffering.
11. *Amhas* : anxiety, trouble, &c.
12. *Durita* : difficulty, danger, distress, damage, discomfort.
13. *Dushkrita* : evil-deed, crime, &c.

In considering what is sin or *Pápa* we have therefore to understand the nature of prohibited acts.

Sadâsiva in Mahanirvâna tantra speaks of sins committed by neglecting to do what as ordained and by doing what is prohibited, is follows :

By adhering to prohibited actions and by neglecting those Karmas that ought to be performed for their own good, men create sins which produce *pain*, *sorrow* and *disease*. Sins are of two kinds, *viz.*, those that are disagreeable to one's own self and those that are disagreeable to others. One is relieved, of the latter kind of sins by punishments suffered at the hands of criminal justice, and of the former kind, by penance, and Samâdhi. Those heavy sins that cannot be counteracted either by punishment or by penance will never be destroyed without giving their full effects here or hereafter.

In Mahâbhâratta Sânti Parva, it is stated that sins for which men suffer here as well as hereafter are of several kinds.

Destruction of life, stealth, and unchastity are the three kinds of physical sins that men should avoid by all means. Indecent talk, harsh language, back-biting and speaking lies are the four kinds of verbal sins that should not be indulged in or even thought of. One should never think of appropriating others' properties. One should be kind to all beings and bear in mind the consequences of Karmas or he will sin mentally, Sins classed under pâtakâs, *i.e.*, those that cause degradation are mentioned in the Smritis.

How sins extend to three generations is described in the Mâtsya purâva thus :

* Means—bad, wicked, vicious, evil, mischievous, destructive, vile, low, abandoned, &c.

Adharma once performed does not necessarily produce its effects then and there. It will work up slowly and even destroy the very root of existence. If it fail to affect the doer it will affect his sons and grandsons.

Thus sins like an overloaded stomach must, at all events, produce their effects.

Varâha Purâna speaks of lingering sins thus : Debts due to Devas, Rishis, men, other living beings and Pitris, equally press upon all the castes. Sins committed and sins acquiesced in ; forbidden connections ; selling ghee, &c., receiving gifts from chandâlas ; sins of exhibiting other's faults and hiding one's own ; sins resulting from envy, abusive words and cruelty. He who is subject to sins like those mentioned now, will not escape their effects even though he be Mahadeva.

Kûrmapurâna speaks of sins resulting from contact :

Sleeping with others on the same bed, eating with others from the same dish or leaf, eating with people of mixed castes seated for meals in one row ; mixing up of cooking pots as well as cooked rice ; these, as well as certain other matters relating to Vedic study sacrifice, sexual relation, &c., performed with others, will bring on sins of contact. Therefore one should avoid such sins.

Gâruda Purâna says : By idle talk ; by the contact of bodies ; by meals taken in company with others ; by living with others ; by using others' seats, beds, vehicles, &c. ; men get sins by contageon like water poured forth from one earthen pot into another.

The king is affected by sins committed by his subjects, in like manner, the sins of the king affect the people, the different castes and orders. The sins of the wife affect the husband and *vice versa*. The sins of the teacher affect the disciples and *vice versa*. The sins of the priest affect the householder and *vice versa*.

G. K. S.

(*To be continued.*)

Translations.

BRAHMA-GITA.

Chapter II.

Brahmâ replied :—

1. The significance of the Vedas is in every way inexpressible by all sentient beings. I will nevertheless explain it to you who are full of devotion. Hear ye (therefore) with earnestness.

Inexpressible.—Setting about to explain the import of all the Vedas, as entreated, Brahmâ now points out that the object-matter of the Vedas which it is desired to explain, and which consists in the non-dual and attributeless Supreme Spirit, is beyond the range of the *denotative* force of words. This object-matter of the Vedas, which comprises the above-said Universal Spirit, is impossible in every way to be expressed by words in their *denotative* force, on account of the absence of the causes of the employment of words such as species, qualities and actions, Brahman being devoid of attributes. *S'ruti* therefore points out its (*Brahman's*) being beyond the power of words, saying 'whence words return.'

Nevertheless.—The meaning is : "Though thus beyond the range of the *denotative* force of words, it is to be explained by means of the *definitive* character of words.'

2. Oh deistic celestials ! what is called Spirit is conspicuous, pure, only one, eternal and without a second. In the beginning all this (universe) was in that form (*i.e.*, of the Supreme Spirit).

Called spirit, &c.—Being now desirous to explain the significance of the Upanishad of the Rig-Veda on account of the priority of that (Veda), and being of opinion that the *Saguna* portions such as 'This is the path' lead to the *Nirguna* portion by generating concentration of mind and the like, the author gives in the abstract the substance of the *Nirguna* portion, such as 'This only, the one soul was at first,' which portion, independently and in consequence of its forming the adjunct of nothing else, begets the fruitful knowledge regarding the identity of the individual soul with the Universal Spirit. Creation from the Supreme Spirit is handled in the sacred Texts for the purpose of proving that the manifold manifestation of effects, (*i.e.*, the visible world), comprising as it does the modifications in nomenclature and appearance, is not different from its cause, the non-dual Supreme Spirit, just in the same way as the transformations of water such as waves and bubbles, are in reality not different from the natural condition of its cause, *i.e.*, water. The author explains the meaning of the *Śruti*—"This only, the one soul was at first. Nothing else shone. He beheld, saying 'Let me create the worlds.' He created these worlds."

Soul.—It is called *Átman*, from *Ápnoti* (pervades), inasmuch as by being its material cause it pervades, both inside and outside, the whole universe that forms its effect. For it has been said :—"For the reason that it pervades, that

it receives, that it enjoys the objects of sense, and that it has continuous existence, it is sung as *Atman.*" That entity which is denominated as *Atman* and consists of Existence, Perception and Happiness is only the Supreme Spirit, and not the Primordial Principle (*Pradhâna*) or atom, &c., as supposed by the opponents, for the reason that, being non-sentient, it is non-spiritual; as it is auspicious, it is pure, impurity being the cause of the affinity to *Karma,* and such affinity with respect to the illustrious (*Paramâtman*) having already been negatived. For it has been enunciated :—" And the Supreme *S'ruti* expounds the non-existence of Karmic affinity in the case of the *Brahman*.'

By the adjective *non-dual* (*Advaya*), the difference from dissimilar entities is negatived. The word 'one' (*eka*) implies the negation of innate differentiation. The adjective 'eternal' (*Sadâ*) is used to indicate the changeless characteristic of the Supreme Spirit even subsequent to the creation, in the same way as it was prior to the creation. At first, *i.e.*, prior to the creation, this visible universe, consisting of nomenclatures and appearances, was in the form of the above-described Supreme Spirit. The meaning is : Being undifferentiated, it was only latent in the form of the Universal Spirit.

3. Therefrom nothing else shone ; and again *Iśvara*, in consequence of the maturity of time and of the influence of the *Karma* of the living beings, beheld all the universe by means of the *Satva* quality which is admixed in his (*Mâyâ*) power, saying 'Let me create.'

Therefrom.—The author points out what is excluded by the word 'only' (*Mâtra*) [in the previous verse].

The meaning is :—Therefrom, *i.e.*, from him in the form of the Universal Spirit, there was no object, stirring and shining, and remaining apart from it through nomenclature and appearance. By thus expounding *Sat* (Existence) in the form of the cause, the argument that non-existence produces effect has been refuted.

Feeling doubtful as to how there could happen the beholding, *i.e.*, the contemplation about the objects to be created, in the case of the *Brahman* who is contactless and indifferent and who is self-supporting, without a second and without a body, the author says '*again he.*' The deeds of animals which were accumulated in the past ages (*kalpas*), and which at the time of the universal destruction, were latent on the form of the Supreme Spirit as remnants of unconscious impression, ripen through the influence of time and beget the advantageous result consisting in the tendency to produce their consequences. From that maturity caused by time arises the effect (*Samskâra*), otherwise called *Apûrva*, which springs from *Karma* and which is the cause of the desire of *Parameśvara* for creation. The meaning is :—From that which springs there is the quality of *Satva* unmixed with *Rajas* and *Tamas* in the triple-qualitied *Mâyâ*, the power of the Supreme Spirit ; and on account of it and through its limitation arises the beholding in the form of the desire to create. How he beheld is next described. 'Let me create that the whole universe which consisted of nomenclature and appearance, and which has for so long remained latent.' The particle '*Nu*' denotes *doubt* (*deliberation*). The meaning is : He beheld saying 'What ! May I create !' By the use of the words 'the whole universe,' the creation of the elements such as the *Âkâśa* was desired to be expressed by the *Śruti* expounding the creation of the material worlds, saying 'Let me create the *worlds*' ; and the idea has been expressed that it (the creation of the elements) is obtained by the principle of 'conclusion' and has not been separately described on account of the absence of advantage.

4. Oh celestials ! And again the Lord created, as before and only in the order, all these worlds through the potency of his own self.

'*And again* &c.' With these words the auther describes what He (the Supreme Spirit) did after the beholding. The meaning is : The Lord *Parameśvara*, though independent, created well all those worlds which are enumerated by the *Śruti* '*Ambhomarîchirmaramâpas*,' by following only the order of the past *kalpas*, as described by the *Śruti* 'The creator moulded the sun and the moon as before'; and through his innate power, (*i.e.*,) through the potency of that triple-qualitied *Mâyâ* power, which pertains to him and which rotates in the form of the universe. The explanation of *Ambhas* and the rest has been given by the *Śruti* itself.—" That is *Ambhas* which is beyond the celestial world, and resting upon the *Dyaus* ; *Marîchi* is the sky ; *Mara* is the earth ; and *Âpas* are the worlds that are below." The meaning of that *Śruti* is :— The worlds from the *Svarloka* up to the *Satyaloka* are denoted by the word *Ambhas* ; *Marîchis* are the worlds of the *Antariksha* ; *Mara* is the *Bhûloka* inhabited by the mortals (human beings). The seven worlds *Atala* and the rest are denoted by the word '*Ap*.' The *Parameśvara* has been here described as the soul that creates, and the same feature has been ascertained by the holy *Bhâshyakâra* (*Śrimat S'ankaracharya*) in the first interpretation of the *Adhikarana* (theme)—*Atmagrihîtiritaravadutta-*

rât. "The mention of '*A'tman*' is as elsewhere, from what follows" For the doubt arising as to whether the soul herein described as the creator is *Virâd* or *Parameśvara*, and it appearing that *Vira'd* alone is mentioned, for the reason that the creation made by the *Parameśvara* such as that described with the words '*Âkâśa*' sprung from the '*Âtman*,' has reference to the great elements *Âkâśa* and the rest, and that by the words, 'he created these worlds,' reference is made to the creation of the worlds made by *Virâd*, as distinguished from the creation of the elements, and for the reason that from the passage, 'from them he led the cow, from them he led the horse,' the conduct of a person endowed with a body, such as the bringing of the cows, is referred to herein, and the caution, namely 'He is only one,' is interpreted as being in contradiction to the universe which is the transformation of Himself, the following is the reply:—Inasmuch as after having by means of the words such as 'the earth, the wind, the ether, the water and the fire' begun later on the enumeration of the assemblage of all the created objects together with the great elements, there follows the mention of *Prâjna Brahma* in the words 'All that is the eye of wisdom,' therefore in the beginning also the creation of the great elements must have been included; and inasmuch as the context refers to the creation of the great elements, *Parameśvara* alone can be the creator here. The caution regarding oneness is not twisted. But the bringing of the cow, &c., is not rendered inconsistent, its object being the praise of knowledge And so it has been said:—In this passage '*Âtmâ vâ Idam*' is the *Virad* or else *Íśvara* meant? From (the circumstance of) the creation of the elements, it should not be *Íśvara*; and it is *Virâd* from the bringing of the cow and the like. [This is the *Pûrva paksha* or the first part of an argument]. It must be *Íśa* from the inclusion of the elements and the caution regarding non-duality. The mention of cow and the rest is eulogy and what is desired to be expressed is that *Brahman* is the *Âtman* (creator).

5. On best of the celestials! Some regard *Hara* as that (the creating spirit) and some *Vishnu*.

6. Some regard me, and some regard the deities such as *Indra*. Some regard the primordial principle (*Pradhâna*), which has three qualities, and which is independent and solely non-sentient.

The author has thus by the expounding of the creation of the worlds given the *Tatastha* (neutral) definition of *Parameśvara*. [*i.e.*, that property of Him which is distinct from His nature and yet which is the property by which He is known].

The author has passed over all (the passages dealing with creation) for the reason that the creation of the regents of the worlds and the rest has already been indicated by the unity of the *Prayojana*, (application) namely the creator that is the beholder, and for the reason that all the rest, such as 'Having burst this only boundary,' is the complement of the passages such as 'Intellection is the basis,. Intellection is the Supreme Spirit,' which describe the identity of individual spirit with the Universal Spirit. Proceeding to explain the meaning expounded by the context in such passages as 'who is this *Âtman*,' the author proceeds, by the words '*Hara as that*,' to illustrate the doubt, which is the cause of the conflict of opinions between the disputants, just in the same way as there was the doubt as to which was the *Âtman* of the two *Brahmans*, in the form of *Kriyâśakti* (power of action) and *Jn'anaśakti* (power of intellect) which entered through the tips of the toes and the aperture in the crown of the head (*Brahmarandhra*) (as inferred) from the force of the *S'rut'i* '*Brahman* reached him through the ends of the tiptoes, and having burst that limit, it entered this person through this opening.' The meaning is: Him who is spoken of as being the creator.

And some the primordial principle.—For the *Sânkhyas* ascribe creatorship to the primordial principle (thinking) that, if a sentient entity be the material cause of the universe, that would be in conflict with the non-sentient character of the universe and (therefore) that the primordial principle which is conformably non-sentient and which consists of the triple qualities, *Satva*, *Rajas* and *Tarmas* is the material cause of the universe.

Independent.—By this word the author points out the differentiating characteristic from the *Mâyâ* accepted by the Vedantic philosopher; for that (*Mâyâ*), being dependent on the *Parameśvara*, is subservient to him.

7. Some regard the atoms, and some being confounded, regard the sound; (as the creative entity), and some, with distracted intellection, regard knowledge that perishes in a moment.

Some (regard) the atoms.—The *Târkikas* (the followers of the *Vaiśeshika* philosophy, say that just as the beginning of the objects of higher magnitudes, such as the pot, is seen to arise from the lower magnitudes, the portions of the (potter's) clay, the atoms themselves

begin the whole universe in the order of diads, &c., through the destiny of the beings.

Some (regard) sound.—With the view that the spiritual knowledge of the sound, (*Sabda-Brahma*) transforms itself into the visible universe consisting of the objects, the *Vaiyâkaranas* (grammarians) attribute to sound alone the function of being the cause. For it has been said :—The Brahman, the principle of sounds, is indestructible and without beginning or end. The formation evolves therefrom in the shape of objects.

8. Oh celestials! some lost in confusion regard the non-existent which is called *S'ûnya* (vacant) and some regard the elements, and some in their ignorance, regard Nature and set out arguments there and there (*i. e.*, for all these positions) with varying force. My opinion is that all these disputations are opposed to the *S'ruti* and the *Smriti*.

And regard the elements.—The argument of some is that the creation of all the materials (elementals) being seen to take place only from the elements, the creatorship should be assigned to them and there is no creator apart from them; whereas others in their confusion consider that the universe was never otherwise than what it is, and therefore there is no creation. And likewise the conflicting opinions of the disputants in regard to the Cause of the universe have been pointed out in the *S'ruti* itself :—It is worthy of consideration that the cause is Time, Nature, Destiny, Accident, Elements and *Purusha* (Spirit).

Are opposed to the S'ruti *and the* Smriti :—"He desired saying 'Let me multiply, let me beget.' 'Then he himself made himself.' 'Oh wealth-conquering (*Arjuna*)! There is nothing else different from me. All this is strung in me as the assemblages of gems are in a string."

'*Prakriti* (the original source of the material world) together with the moveables and the immoveables are begotten by me that am the controller.' For the sentient entity *Paramesvara* is by these and other *S'rutis* and *Smritis* described both as the material cause and the instrumental cause of the universe, and inasmuch as the conflict of opinions among the disputants is not based on authority on account of their opposition to those (*S'rutis* and *Smritis*), it is arrived at as a conclusion that there exists regarding the cause of the Universe no doubt having for its basis those (conflicting opinions); and hence was made the hypothesis. 'He is called *Âtman*, and is auspicious.'

10. Oh best of the celestials that are deistic! Delight in such matters arises in the case of the most sinful creatures through the influence of the prior transmigratory existence.

11 & 12. Through the maturity of time, pure earnestness, through the meritoriousness of former births, and the grace of the deities, they too, oh celestials, after a long time, again attain, as if along a flight of steps, this chief and eternal part of the *Vedas*.

Of the most sinful, &c.—Feeling doubtful as to the predilection of the *Tîrthakaras* (the saints of the Jainas) therein, in case of the unauthoritative character of the *S'âstras* such as those of the *Sankhyas* from the above, said opposition to the *S'ruti* and *Smriti*, the author explains that sin alone is the cause of such predilection.

As if along a flight of steps.—The meaning is: The *Sânkhyas* and the rest, knowing generally the distinction between the soul and non-soul, from their individual *S'astras*, resort gradually to the path of the *Upanishads* which treat of the same in detail.

13. Those who, after having meditated upon the strength and weakness, only through the working of their prior transmigratory existence, and having become helpless, return to the *Vedas*, are also the participators of the final beautitude.

14. He who, having abandoned the paths of the *Vedas*, resorts to another path, licks his elbow after throwing away the *Pâyasa* (the rice boiled in milk) that is on his hand.

15. If there be salvation to the creatures by means of the path other than that of the Vedas, then they (the people) (could) behold not and the rest by means of darkness without the help of light.

Having meditated about the strength and weakness. The meaning is :—Those that did not resort to the path of the *Vedas*, having weighed the strength and the weakness of their *S'âstra* and the *Veda* and having ascertained the weakness of their *S'astra* owing to its origin from human intellect and the unsullied authoritative feature of the *Veda* in consequence of its being a superhuman production, and having become subservient thereto, and having given up their course, resort only to the path of *Veda*. Therefore the final emancipation which is described in the *Vedas* fructifies even for them after a long time.

16. Therefore has been described by me the certain truth, namely the entity explained by the *Vedas*. The entity, learnt otherwise, is, in sooth not true.

Therefore—The meaning is : For the reason that there is thus the termination of the other paths in the *Veda*, therefore that entity alone

which is propounded by the Vedic passages which are immaculate on account of their prœterhuman character, is true, and not otherwise than by the *Veda*.

17. Oh denizens of the celestial world! The true spiritual entity has been spoken of by me as being twofold: the one is naturally, directly and always the true entity. It is auspicious, and has the characteristics of the infinity of Existence, Knowledge, and Happiness. The other is imaginary, from the *Mâyâ* (illusion) being attributed to the *Brahman* itself.

True spiritual entity—Feeling doubtful that if the entity propounded by the *Veda* be true, then there would be, as in the case of the *Âtman*, stablity as regards the universe also which is different owing to the differentiating circumstances, such as action, *Káaraka* (the relation between the noun and the verb in a sentence), the author proceeds to expound the duality of the Vedic entity for the purpose of explaining its stability with regard to the world of illusion. For there are two sections in the *Veda*. That entity alone which is described in the *Gnâna Kânda* (the Section treating about spiritual knowledge) and which has the characteristics of Existence, Knowledge, &c., is emphatically the true entity. But the visible world which is expounded in the *Karma Kânda* (the Section treating about the rites) and which has the characteristics of the celestials such as the *Svarga* (the celestial world) the *Apûrva* (the good or bad deeds done in the previous births), has been invented in consequence of the *Mâyâ* attributed to the Supreme Spirit which has the characteristics of Existence, Knowledge, &c. This *realistic* and *inventive* nature of the scope of the two Sections has been dwelt upon at length in an earlier passage:—'There is a certain portion of the *Veda* which substantially deals with existence and non-duality. Likewise there is another portion of the Veda which is devoted to imagined and dualistic entity.'

19. Oh best of the celestials! Of the unreal objects that are conceived mentally through *Mâyâ*, some have been regarded in practice as possessing the characteristic of substantiality, and some (others) have been considered as unsubstantial. The universe such as the ether and the silver in the oyster-shell are mentioned by me (as examples).

Of the unreal objects—With the view that, should the *Karma Kânda* thus deal with imagined entity, then there would be no such settled rule that all Vedic entity is substantial. Even though everything be unsubstantial in consequence of its being invented by *Mâyâ*, yet *Âkâsa* and the like are considered as possessing a practical kind of substantiality, whereas the silver of the oyster-shell and the like are unsubstantial even in practice.

21. The Veda describes directly both the entity that has substantiality of a practical character, and of the true entity which is a mass of intellect, whereas the other schools (courses) do not describe in this way.

Of a practical character—The author means that by the admission of practical substantiality with respect to the universe also, there is no harm done to the substantiality of the Vedic entity. The universe whose perception is uncontradicted while there is a knower, has substantiality of a practical kind; whereas the *Brahman* which is ever and anon devoid of contradiction and whose sole essence is Existence, Knowledge and Happiness is truly substantial. The meaning is: The Veda expounds both these, whereas any other path is not so.

22. Oh denizens of the celestial world! The other paths (schools of philosophy) handle only these entities which resemble the entities that are considered as substantial in the condition of dreaming.

Dream, &c.—Th eauthor describes what is propounded by the other schools. The other paths (schools) founded by *Saugata* describe simply those entities of the waking condition, which resemble the substantial entities invented during the dreaming state; whereas the other schools (paths) such as those of the *Vaiśe-Shika*, describe only the entities which have the characteristics of materiality, quality and action; and which resemble the entity that by a *Vedântin* is considered as being invested by *Mâyâ* with practical substantiality in the waking state.

23. These paths (schools) handle only these entities which resemble an entity that is considered as substantial in the waking condition; what mention need there be of (the Supreme Spirit) the mass of Existence and Intellections.

What mention therefore of the paths *with respect to* the substantial entity *which is a mass of Existence and Intellection*—The meaning is:—there is not even the possibility of the exposition.

24. Therefore a careful investigation (has been made to shew) that (these) paths (schools) inculcate the substantial entities from a certain point of view and are illusory from another point of view.

Therefore—The meaning is:—From the exposition of the universe which has the substantiality of a practical character, as well as

from the absence of exposition of the substantial entity which is a mass of Existence and Intellection.

From one point of view :—From a practical point of view.

From another point of view :—From a real point of view.

Illusory :—Their illusory character arises from the circumstance that the universe such as *Âkâśa* which possesses only practical substantiality, is mistaken as possessing substantiality *in esse*.

25. The whole universe, such as the sky, which is capable of being perceived by sensation, is unreal when compared with Intellection; and it is of substantial nature, when compared with a pot, wall, &c.

Now practical substantiality is also substantiality *in esse*. For one and the same object cannot be real and unreal, merely from difference in point of view. The author begins this verse for the purpose of refuting the above contention. From our experience of the destruction of the effects such as the pots, while their causes such as the clay, metal, &c., remain, the substantiality of the genus of causes, and the unreality of that of effects is well-known. And likewise when compared with the Intellection of the Supreme Spirit, which is the cause, its effect, namely the perceptible assemblage of the elements such as the ether, is unreal; and that, being itself the cause of its own effect, namely pot, wall, &c., is real, when compared therewith.

26. The substances such as a pot and wall are unreal when compared with ether and the rest, and they possess reality when compared with the silver in the oyster-shell, &c.

The pot, the wall &c., are unreal when compared with its causes, the great elements such as ether. And they too are real, when compared with the silver in the oyster-shell, &c. which is contradicted, when there is a sentient perceiver. For (in the case of the pot &c.) their existence is not contradicted, when there is a sentient perciever.

27. Oh denizens of the celestial world! The stage called 'dreaming' is of unreal character when compared with that called 'waking,' which is itself unreal.

Likewise the waking state, though unreal when compared with its cause, is real on account of its difference from the dreaming state, which consists in being devoid of contradiction in the presence of a perceiving agent. Compared with that (waking state), the dreaming state is unreal, owing to its contradiction in the presence of a perceiving agent. The meaning is :—In this manner it is no inconsistency that for one and the same object there is substantiality from a practical point of view and unreality when contrasted with the supreme entity.

28. Oh inhabitants of the celestial region! However an object, that is seen in a dream, is indicative of the attainment of the objects that are real in the waking state.

However—Feeling doubtful that if the paths (schools) be misleading on account of their regarding as real what from the point of the supreme entity, is unreal, there cannot be for those unreal paths, the means of leading, through the attainment of the Vedic path in succession, to the true conception of the true entity, the Supreme Sprit, which is a mass of Existence and Intellection, the author explains by means of an illustration.

Even though the dreaming state is unreal, an object seen in a dream becomes the index of a true result that is to happen. This indicative character has been aphorismized by the illustrious *Vyâsa*, "(Sleep) is indicative, from the *S'ruti*; and those versed therein (*i.e.* in the chapter relating to dream,) describe." And the *S'rutî* is thus handed down :—'When a person beholds a woman in dreams during the acts performed with a view to attain certain specific purposes, he should therein understand completion (or abundance.)

29. And there is no doubt that the paths (schools) through thus mesleading, become the means of attaining the entity described in the Vedas.

The meaning is that the paths which are thus false, become the means of attaining, by means of a flight of steps, the true entity, the Supreme Spirit, which is expounded by the Vedas, and whose unbroken essence is Existence, Intellection and Happiness.

30. Therefore the paths other than the Vedic should not at all be given up in illustration. But one observing the Vedas should never touch those paths (schools.)

31. If a person, following the Vedas, should, even through blunder, touch those paths, he becomes liable to expiation. Doubt should not be felt herein.

32 A person, following the Vedas alone, should not, even through igrorance, eat in one line with those (persons); and having eaten, he should perform *Chândrâyana*.

33. If through ignorance he perform in company with them acts such as sacrifice, gift, marriage, the study of the *S'ruti*, he should perform three *Chândrâyanas*.

34. Oh wise beings! one who is desirous of prosperity and remains in the *Sruti* (*i.e.* in the *Vedic* path.) should never receive from them, even through ignorance, knowledge regarding virtue, vice, &c.

35. Oh celestials! Those persons, who are initiated in the paths [schools] foreign to the Vedic, as well as those living in their company are verily heretics.

36. In the *Kali* age the persons who are vitiated by the heretics, will not through the *Veda* adore *S'iva*, who is the creator of the universe and who has the attributes such as existence.

37. The persons who are rendered impure by the heretics, will not, by means of the *Veda*, adore the great God, that is in company with *Ambâ*, who has the half-moon on his head and who is attained through the Vedas.

38. The men that are overpowered by the heretics, will not, in the Vedic manner, put on the *Tripundhra* mark (consisting of three lines on the forehead,) and the smearing (of the body) with the ashes (of cowdung.)

39. Those that are vitiated by the heretics, will not, through folly, wear the *Rudrâksha* with devotion and in the mode prescribed by the Veda.

40. The people, having been rendered impure by the heretics, will not, daily worship the God who is styled as *Siva*, Sudra, &c, at the *Linga*, and by means of the Veda.

41. The persons, that are overcome by the heretics, do not perform the duties to the celestials, and particularly, the duties to the manes of their deceased ancestors, and do not perform the *aupâsana*.

42. The people, being vitiated by the heretics, do not perform the five (great) sacrifices, and likewise the worship of the guests, and do not perform the *Vais'vadeva*.

43. Through folly, the persons who are rendered impure by the heretics, adore *Janârdana* by a course foreign to the Veda, and revile *S'ankara*.

44. The persons, overpowered by the heretics, and being bewildered, look upon *Brahma*, *Kesava* and *Rudra* with a sense of difference, and know them not to be identical.

45. The people, vitiated by the heretics, perform *Sráddhas* devoid of *Dakshinas*, oil-bath, cleansing the feet, and without fire.

46. The persons, rendered impure by the heretics, do not fast on the eleventh, the eighth, and in particular the fourteenth day (of the lunar fortnight).

47. The people, overcome by the heretics, do not bathe the Lord of the gods, by the *S'ataru-driya* and the *Chamaka*, and likewise by the *Purushasúkta*.

48. The persons, vitiated by the heretics, will not visit with great devotion, the ancient abodes of the supreme spirit, *S'iva*.

49. The people, vitiated by the heretics, will not make their residence for one year in religious devotion at the illustrious southern *Kailâsa*.

50. The people, overcome by the heretics, will not make their residence for a year in the holy and illustrious city of *Vyághrapura*,—(residence) which gives enjoyment and final emancipation.

51. The people that are rendered impure by the heretics, do not make their one year's residence in the other celebrated abodes of *S'iva*.

52. The persons, vitiated by the heretics, will not practise the ascertaining, from the spiritual precepter, of the import of the celebrated passages of the *Vedánta* philosophy.

53. The people, overpowered by the heretics, and being confounded, do not resort to the form of asceticism called *Paramahamsa*, and they will feel hatred.

54. The people, overpowered by the heretics, will not observe those other acts that are prescribed by the Veda.

55. Oh best of the celestials! The people, rendered impure by the heretics, will not observe even those acts pertaining to the *Smritis*.

56. The people, overpowered by the heretics, will wear on their forehead, the *Urdhvapundhra* (the perpendicular mark), the circular or the semicircular mark.

57. The people, vitiated by the heretics, will ignorantly put on their persons, the impressions of conch, disc, mace and thunderbolt.

58. The people, vitiated by the heretics, will be marked with the names or the sketches of human beings. What is the need for saying more?

59. Oh celestials! The people, vitiated by the heretics, will jealously effect the severance of the Vedic landmarks.

60. Oh celestials! The bold, well-behaved and very great persons, that possess the favor of the great Lord, will, cheerfully and for the attainment of final emancipation, observe only the acts prescribed in the Vedas."

Thus ends the Second Chapter entitled 'The inquiry into the import of the Vedas' in the *Upanishad* of *Brahma Gítá* in the supplemental portion of the *Yajnavaibhava Khanda*, the fourth sub-division of the *Sûtasamhitá* in the *Skanda Purána*.

T. V. Vaidyanatha Aiyar.

Educational Notes.

Mrs. Besant's lecture, at Baroda, on Indian Education deserves a wider attention than what it has attracted. She very aptly referred to the increasing interest evinced in educational problems throughout the civilised countries of the world. "The progress and greatness of a people are directly dependent on the character of the education imparted to its youth" and the secret of the greatness of all nations lies in the interest taken by their great men in the educational questions of their countries. "In Germany," she pointed out, "the Kaiser takes a personal interest in the schools and colleges. In Great Britain, the Sovereign and statesmen like Mr. Gladstone, Lord Salisbury and Lord Roseberry, showed a a personal concern in the cause of education." But may we ask how many of us take an intelligent interest in the education of our youths, the subject of vital importance to the progress and well being of the whole nation ?

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Mrs. Besant divided the general system of education required for every people into four departments :—(1) the development of the body ; (2), the development of the emotions; (3), the development of the intellect ; (4), the development of the spirit. A glance at this division shows where our educational ills lie. The first is still in its experimental stage, in spite of the increased activity of Indian students in athletic fields. *Mens sana incorpore sano* is a truth which has to be realised by yet a large number of our young men. But one has to accept with some satisfaction that the interest now taken by them in athletic sports is increasing, and we are sure that more can be done by the educational institutions, if they will only make physical training compulsory and not leave it as optional.

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The second, the development of the emotions is an item which scarcely receives any attention in our institutions. "All Society" said Mrs. Besant, "is founded on the operation of the emotions or feelings. It is held together by the virtues produced by a satisfactory expression of these feelings in acts or deeds. Man is essentially a social being and alone he is miserable and unprogressive. Society is builded on and kept up by the working of the love and hate emotions of the human nature. The love emotions are the causes of the relations between man and wife, parent and child, friend and friend. Without these relations being satisfactory, society would not be society. These emotions produce the predominant virtues of human existence, individual and collective. The virtues of the home, love, affection, &c., and the virtues of the community including trust, confidence, credit, without which the political society were impossible, and the virtues of the national character, love of the country, public spirit, &c., are all the results of the operations of the emotions." Our students have very few opportunities for the cultivation of such virtues. This defect is inherent in the system of education. It is true that the study of the history of countries like Great Britain, France and America calculates young minds with the lives of the great men who helped to mould the destiny of their countries. But nothing will build up a national idea, the national character, love of the country and public spirit as a study of the history and literature of one's own land. In this respect the education imparted to our young men is again open to improvement.

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The third division relates to the development of the intellect. Development of the intellect does not mean stuffing the memory with a variety of scrappy information. Development of the intellect is not the development of the memory. It means the development of the power of accurate observation, of comparing the facts collected, of drawing right conclusions from them and forming intelligent and original judgment. These are the features of a developed intellect and our collegiate and school instructions afford no adequate means for such a necessary development. It is with a view to meet this demand that we advocate the study of modern science. But the Indian University system has the extraordinary ability of casting any subject into its own mould. Even science has been subjected to cramming operation by the inexorable demands of the University Examination. In the class-notes and sound memory is the Indian Student's salvation. Independent observation, independent thinking are, indeed, respected. But they are superfluous and unnecessary for a brilliant University career in India. We are asked to believe, whenever any change is vigorously advocated, that "Rome was not built in a day." But we may rest assured that under circumstances similar to ours, Rome would never have been built.

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The fourth division of Mrs. Besant is the spiritual development. But here it is not so easy to agree with Mrs. Besant's views. The question of religious education for our youths is the hardest nut to crack. We may have any num-

ber of Pundits and Moulvies, fit to expound the most difficult portions of the Hindu and Muhammodan religious literatures. That is not the chief difficulty. The difficulty is what to teach. What is taught must be non-sectarian, must be of the sort which young minds can easily grasp. If so, the various attempts that have been made to compile easy text-books have resulted in books of long, common-place platitudes and elementary moral principles, such as the Decalogues, the influence of which cannot go much to improve the moral tone or the religious bend of boys. Our boys. on the other hand, cradled as they are at home in religions atmosphere and Puranic lore, possess as much knowledge as any of the text-books can give. Typical passages from books like the Gita and the Puranas, as advocated by Mrs. Beasant, are not very useful substitutes. Here again unless an inspiring teacher takes the subject, the texts from the Gita or the Puranas are likely to fall flat on the boys. Has the study of the Bible in public schools improved the moral character or the religious conviction of western youths? We have, however, a high authority who doubts it. The influence must begin at home form early childhood. The child brought up in a healthy moral atmosphere, grows up a man of character. An inspiring teacher strengthens the influence begun at home and wide study and experience of the world give the finishing touches.

The Voice of Sarada.

PERIODICALS.

The Review of Reviews.—If we were asked to select a magazine, from the amazing number of this species of modern publication, which will keep one well posted with up-to-date information, we should mention the name of "the Review of Reviews." Our advice both to young and old is :—"Study the Review of Reviews." For, we have in it both history and literature, illuminated by the ability and enthusiasm of one, whose name, among us, has become a by-word for undaunted courage and unflinching zeal in the cause of justice and fair-play. Under "The Progress of the world" in the October number, Mr. Stead describes the assassination of the late President McKinley and discusses the policy of the new President: "The McKinley policy," says Mr. Stead, "will continue to be carried out by Mr. Roosevelt with the aid of the McKinley cabinet, but the public will be greatly mistaken in their man if the cabinet is in tact at Christmas, and if it has not been discovered, that the Roosevelt blend of McKinleyism is something very different, indeed, from McKinleyism pure and simple." Mr. McKinley left in his Buffalo speech "his last political will and testament." He proclaimed the principle of reciprocity, a principle which is the reversal of protection of which Mr. McKinley was the champion. The friends of Mr. Roosevelt might say that it was a declaration of Rooseveltism. But, says Mr. Stead "there is likely to be considerable difference between the two Presidents pursuing the same end." The one was subservient to partly machine and the other has alread yproved his mettle and "has a record of having broken through and trampled over, party machine more than once in his past career."

Commenting on the Czar's visit to France, Mr. Stead says, "the Policy of Russia is a policy of peace, and no one can be her ally that is not prepared to adopt a policy of peace. Of course, if she changed her policy and her ruler, the Alliance might tell in an opposite direction, but so long as Nicholas II sits on the throne of Alexander III, every new Alliance is an additional guarantee against war." This, however, is an opinion which might not commend itself to the Russophobists at home. Mr. Stead by his advocacy of the political principle of "peace with Russia," has done much to ensure the peace of the world and soften the antagonisim between the two great Powers. It is this same principle which, he says in an article in an Indian magazine, will go a great way in decreasing India's Military expenditure. Writing on the war which ended on September 15th, but which continues to send lists of casualities as full as ever, he has much to say, against the manner in which the campaign is being carried on. "If Lord Milner and Lord Kitchner had laid their heads together in order to make their task impossible, they could not have hit upon a more ingenuous expedient than that of entrusting the administration of Martial law to the satraps who have goaded the Dutch into a rebellion of despair." "Why not make peace" and thus put an end to all the bloodshed and torture and ruin and desolution?—is his one appeal. Mr. Stead's righteous indignation at this war is well known all over the world. But he is fighting in vain, but with that resolute spirit which has won him universal admiration; and his voice in this field is a voice in the wilderness. At present England intoxicated with the deep draught of Militarism might turn a deaf ear to his entreaties. But time will come when Mr. Stead will be recognised as the truest patriot, whose love for his country is as great as his unflinching devotion to his duty.

The character sketch for the month is the new President of the United States.

Here is a recipe for making a Roosevelt:—"Take Mr. Gladstone, Mr. Rhodes, Lord Charles Beresford and John Burns, boil them down until you can get the residual essence into an American Dutchman, and you have something like the new President of the United States" Like Mr. Gladstane, Mr. Roosevelt is a man of "inexhaustible physical activity, and equally inexhaustible literary fecundity. Like Mr. Gladstone he is a voracious reader, and a voluminous writer, much given to sonorous moral discourse upon subjects political and social, and

semi-religious philosophising about things ideal and otherwise." Like Mr. Rhodes he is an Expansionist, with a religious enthusiasm for Empire. "He is all for giving civilisation a timely lift upon the powder cart." "In popular estimation in the United States he commands the same kind of admiration which Lord Charles Beresford almost alone among our fighting men possesses in Britain."

The fourth element is that of John Burns, who with the English people is a "typical democrat," "the expert civic administrator," "the champion of labour as against the despotism of capitalism;" and perhaps there is no man in America who has done more in this line than President Roosevelt. The sketch then proceeds to narrate the various incidents of his private life and much of his public career which has landed him by a strange event into the White House.

The topics of the month deal in extenso with the Tsar's visit to the West and the Millinery of King Alfred.

The Arena.—The October number of the *Arena* opens with the address delivered by the Hon. Wayne Mac Veagh, L.L.D., on "The value of Ethical ideals in American politics," before the Society of the Phi Beta Kappa of Harvard University. It is a timely advice to the American nation, calling them back to the ethical principles of the great founders of American liberty and American constitution, to the principles formulated by Jefferson and so nobly fought for by Washington the Great. "It seems to me," says the lecturer, "there is no better work to be done at present by an American University than again to unseal those fountains of idealism, where the human spirit has so often refreshed itself when weary of a too material age, to reawaken that enthusiasm for the moral law, which we have all some how lost, and to impress upon a people, essentially noble but now too deeply absorbed in pursuit of wealth for wealth's sake, the advantages which the cherishing of ethical ideals may bring to all of us, even to those who pride themselves, above all things, upon being practical." And surely, there is no better work, especially when the new world has launched itself on a career of conquest, innoculated by the militarism of the Old-world and helped by the unique commercial prosperity which has attended the enterprises of American citizens. The ideal of a young man in modern America is to acquire wealth, not as a means, but as an end in itself. The ten Commandments and the Sermon on the Mount have absolutely no hearing on practical life. They were only addressed to the Jews; and what business has the man working to accumulate wealth to trouble himself with those disquieting, inconvenient doctrines? It is not in individual life alone that this decadence is observed, but also in the career of nations, in international politics. The same absence of ethical ideal runs through all the aggressions by the great powers of Europe. And without Ethical ideal, even the best Government must retrograde and lead the country into those grovelling scenes which modern Europe unfolds in its career of conquest in the name of civilisation. "Any Government would not belong acceptable if the tendency of the laws was to create a rapid accumulation of property in few hands and to render the great mass of the population dependent and penniless;" and when the Government itself is bent on a life of Knight-errantry, regardless of the sacred constitution and the noble principles on which the American Republic is based, the reduction of America to the condition of modern Europe is only a question of time. The first Ethical ideal which the lecturer places before his hearers, is the ideal condition of Society with which President McKinley closed his congratulations upon the opening of the exposition at Buffalo—that of "peace on earth and good will to men." This is the true American ideal and the safety of American institutions requires that the masses of the people shall continue to cherish this great ideal, the ethical ideals, of Christianity. "There is still another Ethical ideal which may soon prove to be of very great commercial value in American politics, the ideal of a citizen whether in or out of office, exhibiting moral courage in dealing with important public questions." The American politicians had trying occasions, when they miserably failed to assert their convictions for fear of public redicule and public criticism. Everywhere, says the lecturer, there is an abundant manifestation of physical courage; but moral courage needs a sterner stuff. Examples are not wanting when the sad lack of moral courage has produced consequences of abiding character. The corrupt use of money in the elections and representative bodies, the blasting effects on moral conceptions as the result of American unwillingness to deal honsetly with the Negro problem are instances where a flagant want of moral courage has been manifested by responsible men. The lecturer aptly concludes with the famous political and moral idea, the basis of American Liberty. "The nation shall, under God, have a new birth of freedom and Government of the people, by the people and for the people shall not perish from the earth."

Another article of great interest in this number is "The spirit of Modern Christianity" by Charles Brodie Patterson. It is a fitting sequel to the spirited denunciation of Prof. George Herron in the September issue of the Magazine, Mr. Petterson's contention is summed up in this paragraph. "It is not fair nor just to the founder of Christian faith for any organished body of the people to claim to represent his views of life when it has almost nothing in common with them when everything he taught and lived for is cast ruthlessly aside and Pagan idolatry is allowed to masquerade under the name of Christianity." Prof. Frank Parson continues his brilliant series of "The great movement of the Nineteenth Century," the subject of this month being "The white light of Democracy.

The Metaphysical Magazine.—The September and the October numbers of this Magazine have a number of very interesting contributions. In the September issue Mr. C. Staniland Wake has subjected the arguments of Mrs. Beasant for the doctrine of Re-incarnation to a searching criticism.

"It must not be concluded," says the writer of the article, "that because Theosophy agrees in its teachings with the ancient religions of India, the doctrines it enforces are to be accepted as true without having applied to them the touchstone of reason." For example the doctrine of Re-incarnation is opposed to the religious beliefs of the West and constitutes the fundamental objection against Western mind accepting the creed of Theosophy, though that creed is summed up in "the brotherhood of man.' Mr. Staniland Wake gives a summary of the arguments advanced by Mrs. Beasant and controverts them seriatim. First, the argument that some living persons remember their past incarnating or can recall incidents of past life is met by the suggestion that individual memory may be in reality ancestral. The second argument, the insufficiency of heredity to account for the great variation in moral and intellectual attainments of different races, is met by M. Ribot's statement that heredity and evolution are the two necessary factors of every stable modification in the dominion of life. "Heredity without evolution would give perfect fixity of type, and evolution alone would be valueless as every modification would be transitory. With their union, life and variation become possible." The next four arguments, which refer to startling differences in mental capacity and moral character found within the narrow limits of a single family, the difference in the capacities of twins, the manifestations of infant precocity and genius, are again answered by scientific explanations from M. Ribot. The remaining arguments used by Mrs. Beasant are the inequalities of circumstance, of capacity, of opportunity which apparently make us suppose that justice is not a factor of life, that immortality after death implies immortality before birth, the co-existence of the temporary and permanent elements in one life-cycle, the rise and decay explained by the hypothesis of re-incarnation. To these Mr. Stainland Wake replies from considerations of the cosmical relations of mankind, supporting his statements from Biblical interpretations. It is not possible, with any sense of justice to sum up the answers of Mr. Wake; but his criticisms, we hope, will form the basis of an article in our magazine on the subject. We give here the conclusion at which Mr. Wake arrives. "The Theosophic doctrine of re-incarnation has introduced a limitation which was not known to oriental philosophy. The human soul has passed through the animal stage, but having once attained the dignity of man it cannot fall back to that stage and be reincarnated as an animal. Indeed, that which is reincarnated as the Manas or the Thinker, is the human Ego." Buddhism and Hinduism know no such limitation. In the Jataka stories of Gautama Buddha has repeatedly reincarnated in animal form and according to Agni Purana, a person losing human birth has to pass through all the stages of phenomenal nature. This view says Mr. Wake seems to be much more reasonable. The October number contains a number of very interesting articles. "The philosophy of unity" by Axel Emil Gibson is a very learned exposition; and the central idea is summed up in this paragraph "The way to unity leads through human brotherhood. Its realisation opens the door to the Sanctuary. Through love for man we shall attain to love for God; and in making the sorrows and joys of our fellowmen our own we shall be sharers of their benefits and become living spectacles for universal love, wisdom and power to see and feel parts of ourselves in every soul; to endeavour to realise in the weakness and strength of others, the weakness and strength ourselves; "do unto others as we wish others to do unto us," involves a knowledge of the deepest springs in human nature—a knowledge of the identity of all souls with the Over—Soul." "Philosophy of China" by Mr. Alexander Wilder is a short *resume* of the salient points in the teachings of Confucius and Laotse. Of other articles of much interest are "King Asoka, the "Constantine" of India by Marie B. Smith and "The Hero of Aeneid" by Hon. Boid Winchester.

The Mind.—The October number of *the Mind* opens with a description of "The New Theology by the Rev. R. Heber Newton. The old theology teaches that the world was created six thousand years ago in six days of twenty-four hours each. The new theology accepts the gradual evolution of the world through a vast age. The old theology teaches the dogma of original sin. The New theology translates original sin into "the law of heredity." The one sees in the future two worlds, one of bliss, and the other of hopeless suffering: the other sees all varieties of experience following upon all varieties of earthly life, each man's lot there being the natural consequence of his character here, the mercy of God enduring for ever. The one teaches the dogma of divine election, which vindicates the logic of man at the expense of the character of God, the other teaches a law of Providential selection, a selection of the few for the service of many, not as masters, but as servents of God. The old Theology sets forth a dogma of sacrifice, a voluntary victim in Jesus Christ to propitiate the wrath of the Father, the New Theology sets forth the natural law of sacrifice running through all creation. The former teaches a God outside nature, the latter a God who is the soul of the universe, the one teaches the dogma of incarnation, representing God as coming down, the other setsforth God as coming out of the abysmal depths of personality, God ensouled in man. The old theology holds a dogma of the Trinity from which all significance has disappeared, the new theology takes the philosophic conception and lays bare the Pagan doctrine with its historical origin. The practical outcome of the old theology is that man is no true child of God, the new theology finds only one stuff in the universe and finds in man the blood and fibre of the whole universe. Mr. Frank Albert Davis pleads the abolition of capital punishment. "Morally," says Mr. Albert "capital punishment must be condemned. It seeks the impossible in asking infallible judgment from fallible men. Its lessons of violence teach men to hold human life in a low estimate." Among others of much interest are "the First step" by Elizabeth Lady Stanton, "Man's Infinite possibilities" by C. G. Gyston,

"the Laws of health" by Charles Brodie Patterson and "the Relation of fear to success' by J. Mullock Jackson.

The Occult Truths :—The September number of *Occult Truths* contains some outspoken and interesting observations of the editor, the Angarika Cascadananda, on the God of Christianity and the God of Theosophy. The Editor's notes on obsession cite a number of cases, in which the career of ladies have been completely wrcked, and made miserable by their gullibility and dabbling in spiritualisn. "We have had a personal contact with eight people," says the editor, "who presented symptoms of obsession. In nearly every case the person had experimented with spiritualism which getting into this condition, it is extremely difficult to cure. Its symptoms are nearly unbearable at times. Doctors would call the disease Epileptic Neurasthenia. The Bible calls it being possessed of devils. It is a form of insanity." The editor after giving melancholy instances of mischievous effects produced, concludes thus :—"The phenomena of spiritualism need not be questioned. A thousand times than they claim is mischief making and true. "The pure in heart" may converse with "these spirits in prison and with higher intelligences who desire no bodily sensations and escape all such phenomena. But none are pure in heart who have not finished with love for the world, the flesh and the idea of evil. Not one in a Thousand has done so. All others are subject to obsession. These devils "always lie as to their identity. They always end up with grossest sensuality and enticements to crime."

WE regret we are not able to find space for the reviews of some of the important Indian and American Magazines, such as *The Theosophist, The Madras Review, The Indian Review, The Dawn, Buddhist, The Maha-Bodhi and the United Buddhist World, The Prabuddha Bharata, &c.*, as the whole of the Second Chapter of the **Brahma-Gi'ta'** had to be published for the benefit of our readers. The reviews of these Magazines will appear in our next number.—ED.

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